CANONS

FOR THE GOVERNMENT OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA:

BEING THE

SUBSTANCE OF VARIOUS CANONS ADOPTED IN GENERAL CONVENTIONS OF SAID CHURCH, (FROM A. D. 1789, TO A. D. 1832,) AND SET FORTH, WITH ALTERATIONS & ADDITIONS, IN GENERAL CONVENTION, A. D. 1832;

ALSO,

THE CANONS PASSED IN GENERAL CONVENTIONS, A. D. 1835 AND 1838.

TO WHICH ARE ANNEXED THE

CONSTITUTION OF THE CHURCH,

AND

THE COURSE OF ECCLESIASTICAL STUDIES,

ESTABLISHED BY THE HOUSE OF BISHOPS,

IN THE GENERAL CONVENTION OF 1804.

NEW-YORK:
SWORDS, STANFORD & CO.,
No. 152 Broadway.

1838.

JAMES VAN NORDEN, PRINTER,
27 PINE ST.
NEW-YORK

TABLE OF CONTENTS.

PAGE.

THE CONSTITUTION of the Protestant Episcopal Church, in the United States of America..... 5

CANONS OF 1832.

Canon I. Of the Orders of Ministers in this Church,..... 8
II. Of the Election of Bishops, (repealed by Canon I. 1835,)..... 8
III. Of the Certificates to be produced on the part of the Bishops Elect, 8
IV. Of Standing Committees..... 9
V. Of the Consecration of Bishops during the Recess of the General Convention,..... 9
VI. Of Assistant Bishops,..... 10
VII. Of the Performance of Episcopal Duties in Vacant Dioceses, (repealed by Canon III., 1838,)..... 10
VIII. Of the Age of those who are to be Ordained or Consecrated,..... 10
IX. Of Candidates for Orders, (repealed by Canon IV. 1838,)..... 11
X. Of the Conduct required in Candidates for Orders,..... 11
XI. Of Candidates for Orders who are Lay Readers, ... 11
XII. Of Candidates who may be Refused Orders,..... 11
XIII. Of the Learning of those who are to be Ordained, (repealed by Canon V., 1838,)..... 11
XIV. Of the Preparatory Exercises of a Candidate for Deacon's Orders,... 12
XV. Of the Testimonials to be produced on the part of those who are to be Ordained,..... 12
XVI. Of Candidates coming from Places within the United States in which the Constitution of this Church has not been acceded to,..... 14
XVII. Of Deacons,..... 14
XVIII. Of the Preparatory Exercises of a Candidate for Priest's Orders,..... 14
XIX. Of the Titles of those who are to be ordained Priests,..... 14
XX. Of the Times of Ordination..... 15
XXI. Of those who have officiated as Ministers among other Denominations of Christians, and apply for Orders in this Church, (repealed by Canon III., 1835.)..... 15
XXII. Of Clergymen ordained for Foreign Parts,..... 15
XXIII. Of Clergymen ordained by Foreign Bishops, or by Bishops not in communion with this Church, and desirous of officiating or settling in this Church,..... 15
XXIV. Of Ministers celebrating Divine Service in a Foreign Language,..... 16
XXV. Of Episcopal Visitations,..... 16
XXVI. Of the Duty of Ministers in regard to Episcopal Visitations,..... 17
XXVII. Of Episcopal Charges and Pastoral Letters,..... 17
XXVIII. Of Parochial Instruction,..... 17
XXIX. Of the Duty of Ministers to keep a Register,..... 18
XXX. Of Election and Institution of Ministers into Parishes or Churches,. 18
XXXI. Of the Officiating of Ministers of this Church in the Churches, or within the Parochial Cures of other Clergymen,..... 18
XXXII. Of Episcopal Resignations,..... 19
XXXIII. Of the Dissolution of all Pastoral Connection between Ministers and their Congregations, ... 20
XXXIV. Of Differences between Ministers and their Congregations,..... 20
XXXV. Of Ministers removing from one Diocese to another, (repealed by Canon IV., 1835,) 21
XXXVI. Of the officiating of Persons not Ministers of this Church,..... 21
XXXVII. Of Offences for which Ministers shall be Tried and Punished,..... 21
XXXVIII. Of a Minister declaring that he will no longer be a Minister of this Church..... 22
XXXIX. Of Degradation from the Ministry, and of Publishing the Sentence thereof,..... 22
XL. Of a Clergyman in any Diocese chargeable with Misdemeanor in any other,..... 22

PAGE.

Canon XLI. Of the Due Celebration of Sundays,..... 23
XLII. Of Crimes and Scandals to be Censured,..... 23
XLIII. Of a Congregation in any Diocese uniting with any other Diocese,... 23
XLIV. Of the Mode of Publishing Authorized Editions of the Standard Bible of this Church,..... 23
XLV. Of the Use of the Book of Common Prayer,..... 24
XLVI. Of the Mode of Publishing Authorized Editions of the Book of Common Prayer, &c., (repealed by Canon VI., 1835,)..... 24
XLVII. Of Forms of Prayer or Thanksgiving for Extraordinary Occasions,.. 24
XLVIII. Of a List of the Ministers of this Church,..... 24
XLIX. Of the Mode of Calling Special Meetings of the General Convention, 25
L. Of the Mode of Transmitting Notice of all Matters submitted by the General Convention to the Consideration of the Diocesan Conventions, ... 25
LI. Of the Mode of Securing an Accurate View of the State of the Church, from time to time, (repealed by Canon VII., 1835,)..... 25
LII. Of the Alms and Contributions at the Holy Communion,..... 25
LIII. Of the Requisites of a Quorum,..... 25
LIV. Of Defraying the Expenses of the General Convention, (repealed by Canon VIII., 1835,)..... 25
LV. Of the Trustees of the General Theological Seminary,..... 26
LVI. Repealing Former Canons,..... 26

CANONS OF 1835.

Canon I. Of the Election of Bishops, (repealed by Canon I., 1838,)..... 26
II. Of Missionary Bishops, (repealed by Canon II., 1838,)..... 26
III. Of those who have officiated without Episcopal Ordination, as Ministers among other Denominations of Christians, and apply for Orders in this Church, (repealed by Canon VII., 1838,)..... 26
IV. Of Ministers removing from one Diocese to another,..... 26
V. Of Amenability and Citations..... 27
VI. Of the Mode of Publishing Authorized Editions of the Book of Common Prayer, &c., (repealed by Canon IX., 1838.)..... 28
VII. Of the Mode of Securing an Accurate View of the State of the Church from time to time,..... 28
VIII. Of Defraying the Expenses of the General Convention, (repealed by Canon X., 1838,)..... 29

CANONS OF 1838.

Canon I. Of the Election of Bishops,..... 29
II. Of Missionary Bishops,..... 30
III. Of the Performance of Episcopal Duties in Vacant Dioceses,..... 31
IV. Of Candidates for Orders,..... 31
V. Of the Learning of those who are to be Ordained,..... 33
VI. Candidates for Orders Ineligible to the General Convention,..... 33
VII. Candidates for Orders in this Church, who have been Ministers, Licentiates, or Students of Theology among other Religious Denominations, ... 33
VIII. Of the Organizing of New Dioceses formed out of Existing Dioceses,. 34
IX. Of the Mode of Publishing Authorized Editions of the Book of Common Prayer, &c.,..... 34
X. Of Defraying the Expenses of General Conventions..... 35
XI. Of Repealed Canons,..... 35

CONSTITUTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA.

Adopted in General Convention, in Philadelphia, October, 1789.

ARTICLE I.

There shall be a General Convention of the Protestant Episcopal Church in the United States of America, at such time in every third year, and in such place, as shall be determined by the Convention; and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the Convention, the presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on) for the holding of such Convention; and special meetings may be called at other times, in the manner hereafter to be provided for; and this Church, in a majority of the Dioceses which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation from two Dioceses shall be sufficient to adjourn: and in all business of the Convention, freedom of debate shall be allowed.

ARTICLE II.

The Church in each Diocese shall be entitled to a representation of both the Clergy and the Laity, which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the Diocese; and in all questions, when required by the Clerical and Lay representation from any Diocese, each order shall have one vote; and the majority of suffrages by Dioceses shall be conclusive in each order, provided such majority comprehend a majority of the Dioceses represented in that order. The concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any Diocese should neglect or decline to appoint Clerical Deputies, or if they should neglect or decline to appoint Lay Deputies, or if any of those of either order appointed, should neglect to attend, or be prevented by sickness or any other accident, such Diocese shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether Lay or Clerical. And if, through the neglect of the Convention of any of the Churches which shall have adopted, or may hereafter adopt, this Constitution, no Deputies, either Lay or Clerical, should attend at any General Convention, the Church in such Diocese shall nevertheless be bound by the acts of such Convention.

ARTICLE III.

The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts, for the concurrence of the House of Deputies, composed of Clergy and Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon; and all acts of the Convention shall be authenticated by both Houses.

And in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the Clerical Deputies of the Diocese to which he belongs; and a Bishop shall then preside.

ARTICLE IV.

The Bishop or Bishops in every Diocese shall be chosen agreeably to such rules as shall be fixed by the Convention of that Diocese: and every Bishop of this Church shall confine the exercise of his Episcopal office to his proper Diocese or district, unless requested to ordain or confirm, or perform any other act of the Episcopal office, by any church destitute of a Bishop.

ARTICLE V.

A Protestant Episcopal Church in any part of the United States, or any Territory thereof not now represented, may, at any time hereafter, be admitted on acceding to this Constitution; and a new Diocese to be formed from one or more existing Dioceses, may be admitted under the following restrictions.

No new Diocese shall be formed or erected within the limits of any other Diocese, nor shall any Diocese be formed by the junction of two or more Dioceses or parts of Dioceses, unless with the consent of the Bishop and Convention of each of the Dioceses concerned, as well as of the General Convention.

No such new Diocese shall be formed, which shall contain less than eight thousand square miles in one body, and thirty Presbyters who have been for at least one year canonically resident within the bounds of such new Diocese, regularly settled in a Parish or Congregation, and qualified to vote for a Bishop. Nor shall such new Diocese be formed, if thereby any existing Diocese shall be so reduced as to contain less than eight thousand square miles, or less than thirty Presbyters who have been residing therein, and settled and qualified as above mentioned.

In case one Diocese shall be divided into two Dioceses, the Diocesan of the Diocese divided may elect the one to which he will be attached, and shall thereupon become the Diocesan thereof. And the Assistant Bishop, if there be one, may elect the one to which he will be attached; and if it be not the one elected by the Bishop, he shall be the Diocesan thereof.

Whenever the division of a Diocese into two Dioceses shall be ratified by the General Convention, each of the two Dioceses shall be subject to the Constitution and Canons of the Diocese so divided, except as local circumstances may prevent, until the same may be altered in either Diocese by the Convention thereof. And whenever a Diocese shall be formed out of two or more existing Dioceses, the new Diocese shall be subject to the Constitution and Canons of that one of the said existing Dioceses, to which the greater number of Clergymen shall have belonged prior to the erection of such new Diocese, until the same may be altered by the Convention of the new Diocese.

ARTICLE VI.

In every Diocese the mode of trying Clergymen shall be instituted by the Convention of the Church therein. At every trial of a Bishop, there shall be one or more of the Episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.

ARTICLE VII.

No person shall be admitted to Holy Orders, until he shall have been examined by the Bishop, and by two Presbyters, and shall have exhibited such testimonials and other requisites as the Canons, in that case provided, may direct. Nor shall any person be ordained until he shall have subscribed the following declaration:—

"I do believe the Holy Scriptures of the Old and New Testament to be the word of GOD, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States." No person ordained by a foreign Bishop shall be permitted to officiate as a Minister of this Church, until he shall have complied with the Canon or Canons in that case provided, and have also subscribed the aforesaid declaration.

ARTICLE VIII.

A Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and a Form and Manner of Making, Ordaining and Consecrating Bishops, Priests and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those Dioceses which shall have adopted this Constitution. No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese, and adopted at the subsequent General Convention.

ARTICLE IX.

This Constitution shall be unalterable, unless in General Convention, by the Church, in a majority of the Dioceses which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several Diocesan Conventions before they shall be finally agreed to, or ratified in the ensuing General Convention.

Done in the General Convention of the Bishops, Clergy, and Laity of the Church, the 2d day of October, 1789.

NOTE.—When the Constitution was originally adopted, in August, 1789, the first article provided that the Triennial Convention should be held on *the first Tuesday in August.* At the adjourned meeting of the Convention, held in October of the same year, it was provided that *the second Tuesday in September, in every third year*, should be the time of meeting. The time was again changed to *the third Tuesday in May*, by the General Convention of 1804.—See Bioren's edition of the Journals of the General Convention, 1817, pp. 61, 75, and 216.

The first article was put into its present form at the General Convention of 1823.

The third article was so altered by the General Convention of 1808, as to give the House of Bishops a full veto upon the proceedings of the other House.—See Journals of the General Convention, pp. 248, 249.

The second sentence of the eighth article was adopted at the General Convention of 1811.—See Journals of General Convention, p. 274.

The words "or the Articles of Religion," were added to the eighth article by the General Convention of 1829.

The fifth article was put into its present form at the General Convention of 1838.

The same Convention adopted the following alterations.—See Journal of General Convention of 1838, p. 24.

Strike out the word "States" wherever it occurs in the first and second articles, except where it follows the word "United," in the first part of the first article, and insert in lieu of the word "States" the word "Dioceses." Strike out the word "State" wherever it occurs in the second, third and fourth articles, and insert in lieu thereof the word "Diocese."

Strike out the words "or District" in the fourth article.

Strike out the word "State" in the sixth article, and insert the word "Diocese."

Strike out the word "States" in the eighth article, and insert the word "Dioceses;" and in the eighth article strike out the words "or State" after the words "every Diocese."

Strike out the word "States" in the ninth article, and insert the word "Dioceses." Strike out the word "State" in the ninth article, and insert the word "Diocesan."

CANONS

FOR THE GOVERNMENT OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA.

PASSED IN GENERAL CONVENTION, IN NEW-YORK, OCTOBER, 1832.

CANON I.

Of the Orders of Ministers in this Church.

[This Canon was first adopted in 1789.]

In this Church there shall always be three orders in the Ministry, viz: Bishops, Priests, and Deacons.

CANON II.

Of the Election of Bishops.

[Repealed by the first Canon of 1835.]

CANON III.

Of the Certificates to be produced on the part of the Bishops elect.

[Former Canons on this subject were the second of 1789; the fourth of 1792, and the third of 1808.]

SEC. 1. Every Bishop elect, before his consecration, shall produce to the House of Bishops, from the Convention by whom he is elected, evidence of such election, and from the House of Clerical and Lay Deputies in General Convention, evidence of their approbation of his testimonials, and of their assent to his consecration, and also certificates respectively, in the following words: such certificates, in both cases, to be signed by a constitutional majority of the Clerical and Lay Deputies composing the State Convention, or the House of Clerical and Lay Deputies, as the case may be. The same evidence of election by, and the same certificate from the Members of, the State Convention, shall be presented to the House of Clerical and Lay Deputies in General Convention.

Testimony from the Members of the Convention in the Diocese from whence the Person is recommended for Consecration.

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B.

is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness in life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that we do in our conscience believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and Godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honour of God and the edifying of his Church, and to be a wholesome example to the flock of Christ.

The above certificate shall be presented to the House of Clerical and Lay Deputies in General Convention.

Testimony from the House of Clerical and Lay Deputies in General Convention.

We, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office; but that he hath, as we believe, led his life for three years last past, piously, soberly, and honestly.

SECT. 2. If the House of Bishops consent to the consecration, the presiding Bishop, with any two Bishops, may proceed to perform the same, or any three Bishops, to whom he may communicate the testimonials.

CANON IV.

Of Standing Committees.

[Former Canons on this subject were the sixth of 1789; the second of 1795, and the fourth and twenty-fourth of 1808.]

SECT. 1. In every Diocese there shall be a Standing Committee, to be appointed by the Convention thereof, whose duties, except so far as provided for by the Canons of the General Convention, may be prescribed by the Canons of the respective Dioceses. They shall elect from their own body a President and a Secretary. They may meet on their own adjournment, from time to time; and the President shall have power to summon special meetings whenever he shall deem it necessary.

SECT. 2. In every Diocese where there is a Bishop, the Standing Committee shall be a council of advice to the Bishop. They shall be summoned on the requisition of the Bishop, whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

SECT. 3. Where there is no Bishop, the Standing Committee is the Ecclesiastical authority for all purposes declared in these Canons.

CANON V.

Of the Consecration of Bishops during the Recess of the General Convention.

[Former Canons on this subject were the second of 1799; the fifth of 1808, and the sixth of 1820.]

SECT. 1. If during the recess of the General Convention, the Church, in any Diocese, should be desirous of the Consecration of a Bishop elect, the Standing Committee of the Church in such Diocese may, by their President, or by some

person or persons specially appointed, communicate the desire to the Standing Committees of the Churches in the different Dioceses, together with copies of the necessary testimonials: and if the major number of the Standing Committees shall consent to the proposed Consecration, the Standing Committee of the Diocese concerned, shall forward the evidence of such consent, together with other testimonials, to the presiding Bishop of the House of Bishops, or in case of his death, to the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention, who shall communicate the same to all the Bishops of this Church in the United States; and if a majority of the Bishops consent to the Consecration, the presiding Bishop, or Bishop aforesaid, with any two Bishops, may proceed to perform the same; or any three Bishops to whom he may communicate the testimonials.

SECT. 2. The evidence of the consent of the different Standing Committees shall be in the form prescribed by the House of Clerical and Lay Deputies in General Convention; and without the aforesaid requisites, no Consecration shall take place during the recess of the General Convention. But in case the election of a Bishop shall take place within a year before the meeting of the General Convention, all matters relative to the Consecration shall be deferred until the said meeting.

CANON VI.

Of Assistant Bishops.

[The former Canon on this subject was the fifth of 1829.]

When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall in all cases succeed the Bishop in case of surviving him. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him; and in case of the Bishop's inability to assign such duties declared by the Convention of the Diocese, the Assistant Bishop shall, during such inability, perform all the duties, and exercise all the authorities which appertain to the office of Bishop. No person shall be Elected or Consecrated a Suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time.

CANON VII.

Of the performance of Episcopal Duties in vacant Dioceses.

[Repealed by the third Canon of 1838.]

CANON VIII.

Of the Age of those who are to be Ordained or Consecrated.

[Former Canons on this subject were the fourth of 1789; the third of 1795, and the sixth of 1808.]

Deacon's Orders shall not be conferred on any person until he shall be twenty-one years old, nor Priest's Orders on any one until he shall be twenty-four years old. And no Deacon shall be ordained Priest, unless he shall have been a Deacon one year, except for reasonable causes it shall otherwise seem good unto the Bishop. No man shall be consecrated a Bishop of this Church, until he shall be thirty years old.

CANON IX.

Of Candidates for Orders.

[Repealed by the fourth Canon of 1838.]

CANON X.

Of the Conduct required in Candidates for Orders.

[The former Canon on this subject was the eighth of 1808.]

The Bishop, or other Ecclesiastical Authority, who may have the superintendence of Candidates for Orders, shall take care that they pursue their studies diligently, and under proper direction, and that they do not indulge in any vain or trifling conduct, or in any amusements most liable to be abused to licentiousness, or unfavourable to that seriousness, and to those pious and studious habits, which become those who are preparing for the holy ministry.

CANON XI.

Of Candidates for Orders who are Lay Readers.

[Former Canons on this subject were the tenth of 1804, and the nineteenth of 1808.]

No Candidate for Holy Orders shall take upon himself to perform the service of the Church, but by a license from the Bishop, or, if there be no Bishop, the Clerical Members of the Standing Committee of the Diocese, in which such Candidate may wish to perform the service. And such Candidate shall submit to all the regulations which the Bishop or said Clerical Members may prescribe; he shall not use the absolution or benediction; he shall not assume the dress appropriate to Clergymen ministering in the congregation; and shall officiate from the desk only; he shall conform to the directions of the Bishop or said Clerical Members, as to the sermons or homilies to be read; nor shall any Lay reader deliver sermons of his own composition; nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a Clergyman is present in the congregation.

CANON XII.

Of Candidates who may be refused Orders.

[Former Canons on this subject were the ninth of 1804, and the sixteenth of 1808.]

No Bishop shall ordain any Candidate, until he has inquired of him whether he has ever, directly or indirectly, applied for Orders in any other Diocese; and if the Bishop has reason to believe, that the Candidate has been refused Orders in any other Diocese, he shall write to the Bishop of the Diocese, or, if there be no Bishop, to the Standing Committee, to know whether any just cause exists, why the Candidate should not be Ordained. When any Bishop rejects the application of any Candidate for Orders, he shall immediately give notice to the Bishop of every Diocese, or, where there is no Bishop, to the Standing Committee.

CANON XIII.

Of the Learning of those who are to be Ordained.

[Repealed by the fifth Canon of 1838.]

CANON XIV.

Of the Preparatory Exercises of a Candidate for Deacon's Orders.

[Former Canons on this subject were the sixth of 1795, and the tenth of 1808.]

SECT. 1. There shall be assigned to every Candidate for Deacon's Orders, four different examinations, at such times and places as the Bishop to whom he applies for Orders shall appoint. The examination shall take place in the presence of the Bishop and two or more Presbyters, on the following studies prescribed by the Canons, and by the course of study established by the House of Bishops. At the first examination—on some approved Treatises on Natural Philosophy, Moral Philosophy, and Rhetoric, and in the Hebrew Bible, the Greek Testament, and the Latin tongue. At the second examination—on the books of Scripture; the Candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the Evidences of Christianity, and Systematic Divinity. And at the last examination—on Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitution and Canons of the Church, and of the Diocese for which he is to be ordained. In the choice of books on the above subjects, the Candidate is to be guided by the course of study established by the House of Bishops. At each of the forementioned examinations, he shall produce and read a Sermon or Discourse, composed by himself, on some passage of Scripture previously assigned him, which, together with one other Sermon or Discourse on some passage of Scripture selected by himself, shall be submitted to the criticism of the Bishop and Clergy present. And before his Ordination, he shall be required to perform such exercises in reading, in the presence of the Bishop and Clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the Church, and in delivering his Sermons with propriety and devotion.

SECT. 2. The Bishop may appoint some of his Presbyters to conduct the above examinations; and a certificate from these Presbyters, that the prescribed examinations have been held accordingly, and satisfaction given, shall be required of the candidate. Provided that, in this case, the candidate shall, before his ordination, be examined by the Bishop, and two or more Presbyters, on the above named studies.

SECT. 3. In a Diocese where there is no Bishop, the Standing Committee shall act in his place in appointing the examining Presbyters required by this Canon; and in this case the candidate shall be again examined by the Bishop to whom he applies for orders, and two or more Presbyters, on the studies prescribed by the Canons.

SECT. 4. A Clergyman who presents a person to the Bishop for orders, as specified in the office of Ordination, without having good grounds to believe that the requisitions of the Canons have been complied with, shall be liable to ecclesiastical censure.

CANON XV.

Of the Testimonials to be produced on the part of those who are to be Ordained.

[Former Canons on this subject were the sixth of 1789; the fourth of 1792; the second of 1795, and the twelfth of 1808.]

SECT. 1. No person shall be ordained Deacon or Priest in this Church, unless he exhibit to the Bishop the following testimonials from the Standing Committee of the Diocese for which he is to be ordained, which recommendation shall be signed by the names of a majority of all the Committee, the Committee being duly convened, and shall be in the following words:

"We, whose names are hereunder written, testify, that A. B. hath laid before us satisfactory testimonials, that for the space of three years last past, he hath

lived piously, soberly, and honestly; and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, we think him a person worthy to be admitted to the Sacred Order of ——. In witness whereof, we have hereunto set our hands, this —— day of ——, in the year of our Lord ——."

SECT. 2. But before a Standing Committee shall proceed to recommend any Candidate, as aforesaid, to the Bishop, such Candidate shall produce from the Minister and Vestry of the Parish where he resides, or from the Vestry alone, if the Parish be vacant, or if the applicant be the Minister of the Parish, a Deacon desirous of Priest's Orders; or, if there be no Vestry, from at least twelve respectable persons of the Protestant Episcopal Church, testimonials of his piety, good morals, and orderly conduct, in the following form:—"We, whose names are hereunder written, do testify, from evidence satisfactory to us, that A. B., for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as we know or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, we think him a person worthy to be admitted to the Sacred Order of ——. In witness whereof, we have hereunto set our hands, this —— day of ——, in the year of our Lord ——." He shall also lay before the Standing Committee testimonials, signed by at least one respectable Presbyter of the Protestant Episcopal Church in the United States, in the following form:—"I do testify that A. B., for the space of three years last past, hath lived piously, soberly, and honestly, and hath not, so far as I know or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, I think him a person worthy to be admitted to the Sacred Order of ——. This testimonial is founded on my personal knowledge of the said A. B. for one year last past, and for the residue of the said time upon evidence that is satisfactory to me. In witness whereof, I have hereunto set my hand, this —— day of ——, in the year of our Lord ——."

SECT. 3. But in case a Candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the Minister and Vestry of the Parish where he resides, the Standing Committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable Presbyter of the said Church, who has been personally acquainted with the Candidate for at least one year.

SECT. 4. Every Candidate for Holy Orders, who may be recommended by the Standing Committee of any Church destitute of a Bishop, if he have resided for the greater part of the three years last past within the Diocese of any Bishop, shall apply to such Bishop for Ordination. And such Candidate shall produce the usual testimonials, as well from the Committee of the Diocese in which he has resided, as from the Committee of the Church in the Diocese for which he is to be ordained.

SECT. 5. In the case of a Candidate for Priest's Orders, who has been ordained a Deacon within three years preceding, the testimonials above prescribed may be so altered as to extend to such portion only of the three years preceding his application for Priest's Orders, as have elapsed since his Ordination as Deacon; and the Standing Committee shall allow the testimonials so altered the same effect as if in the form prescribed, and shall sign their own testimonial in such altered form, with the same effect as if in the form above prescribed, unless some circumstance shall have occurred that tends to invalidate the force of the evidence on which the Candidate was ordained Deacon.

CANON XVI.

Of Candidates coming from Places within the United States, in which the Constitution of this Church has not been acceded to.

[Former Canons on this subject were the eighth of 1804, and the fourteenth of 1808.]

It is hereby declared, that the Canons of this Church which respect Candidates for Holy Orders, shall affect as well those coming from places in the United States in which the Constitution of this Church has not been acceded to, as those residing in states or territories in which it has been adopted; and in such cases, every Candidate shall produce to the Bishop to whom he may apply for Holy Orders, the requisite testimonials, subscribed by the Standing Committee of the Diocese into which he has come.

CANON XVII.

Of Deacons.

[The former Canon on this subject was the thirteenth of 1808.]

Every Deacon shall be subject to the regulations of the Bishop, or, if there be no Bishop, of the Clerical Members of the Standing Committee of the Diocese for which he is ordained, unless he receive letters of dismission therefrom to the Bishop, or ecclesiastical authority of some other Diocese, and be thereupon received as a Clergyman of such other Diocese; and he shall officiate in such places as the Bishop or the said Clerical Members may direct. It is hereby recommended, that at the time a Candidate is finally examined for Deacon's Orders, the Bishop shall assign to him in writing, the subjects or studies on which it is expedient that he should be particularly examined before being ordained Priest, and with that view name also some author who has treated of such subjects or studies from among the works recommended by the House of Bishops. And the said Deacon shall deliver this document to the Bishop who examines him for Priest's Orders.

CANON XVIII.

Of the Preparatory Exercises of a Candidate for Priest's Orders.

[The former Canon on this subject was the eleventh of 1808.]

A Candidate for Priest's Orders shall, before his Ordination, be required to undergo an examination in presence of the Bishop, and two or more Presbyters, to be named by him, on any leading studies prescribed by the House of Bishops.

CANON XIX.

Of the Titles of those who are to be Ordained Priests.

[Former Canons on this subject were the fifth of 1789, and the thirteenth of 1808.]

No person shall be ordained Priest, unless he shall produce to the Bishop a satisfactory Certificate from some Church, Parish, or Congregation, that he is engaged with them, and that they will receive him as their Minister, or unless he be a Missionary under the ecclesiastical authority of the Diocese to which he belongs; or in the employment of some Missionary Society recognized by the General Convention; or, unless he be engaged as a Professor, Tutor, or Instructor of Youth, in some College, Academy, or other Seminary of Learning, duly incorporated.

CANON XX.

Of the Times of Ordination.

[Former Canons on this subject were the eighth of 1789, and the fifteenth of 1808.]

Agreeably to the practice of the primitive Church, the Stated Times of Ordination shall be on the Sundays following the Ember Weeks, viz: the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the 14th day of September, and the 13th of December. Occasional Ordinations may be held at such other times as the Bishop shall appoint.

CANON XXI.

Of those who have Officiated as Ministers among other Denominations of Christians, and apply for Orders in this Church.

[Repealed by the third Canon of 1835.]

CANON XXII.

Of Clergymen Ordained for Foreign Parts.

[The former Canon on this subject was the eighteenth of 1808.]

No Bishop of this Church shall ordain any person to Officiate in any Congregation or Church destitute of a Bishop, situated without the jurisdiction of these United States, until the usual testimony from the Standing Committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has been obtained; nor until the Candidate has been examined on the studies prescribed by the Canons of this Church. And should any such Clergyman so ordained, wish to settle in any Congregation of this Church, he must obtain a Special License therefor from the Bishop, and officiate as a Probationer for at least one year.

CANON XXIII.

Of Clergymen Ordained by Foreign Bishops, or by Bishops not in Communion with this Church, and desirous of Officiating or Settling in this Church.

[Former Canons on this subject were the ninth of 1789, the fifth of 1804, and the thirty-sixth of 1808; see, also, the twenty-fourth of the present Canons.]

SECT. 1. A Clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any Parish or Congregation, exhibit to the Minister, or if there be no Minister, to the Vestry thereof, a Certificate, signed by the Bishop of the Diocese, or, if there be no Bishop, by all the Clerical Members of the Standing Committee duly convened, that his Letters of Orders are authentic, and given by some Bishop whose authority is acknowledged by this Church, and also that he has exhibited to the Bishop or Standing Committee, satisfactory evidence of his pious and moral character, and his Theological acquirements. And should he be guilty of any unworthy conduct, he shall be liable to presentment and trial. And in any case, before he shall be entitled to settle in any Parish or Church, as the Minister thereof, the Bishop or ecclesiastical authority of the Diocese must obtain satisfactory evidence of his respectable standing in the Church there; and he must also have resided one year in the United States.

SECT. 2. And if any such foreign Clergyman shall remove from one Diocese to another before one year have expired, he shall not be allowed by the ecclesias-

tical authority of the Diocese to which he goes, to officiate in said Diocese, till he shall have complied with the requisitions of the Canon concerning Ministers removing from one Diocese to another.

SECT. 3. And if such foreign Clergyman be a Deacon, he shall remain in this country at least three years, and obtain in this country the required testimonials of character, before he be ordained a Priest.

SECT. 4. When a Deacon or Priest, ordained by a Bishop not in Communion with this Church, shall apply to a Bishop for reception into the same, as a Minister thereof, he shall produce the testimonials of character, required in the first section of Canon XXI.; and shall also, not less than six months after his application, in the presence of the Bishop and two or more Presbyters, subscribe the Declaration contained in the Seventh Article of the Constitution; which, being done, the Bishop, being satisfied of his Theological acquirements, may receive him as such.

CANON XXIV.

Of Ministers Celebrating Divine Service in a Foreign Language.

[The former Canon on this subject was the sixth of 1829.]

When a Clergyman coming from a foreign country, and professing to be regularly ordained, shall be called to a Church of this Communion, in which Divine service is celebrated in a foreign language, he may, with the approbation of the Bishop of the Diocese in which such Church is situated, acting with the advice and consent of the Standing Committee, or with the unanimous approbation of the Standing Committee, if there be no Bishop, and on complying with the other requisitions of the Canons, settle in the said Church, as the Minister thereof, without having resided one year in the United States, any thing in the twenty-third Canon to the contrary notwithstanding. And when a person, not a citizen of the United States, who has been acknowledged as an ordained Minister of any other denomination of Christians, applies for Orders in this Church, on the ground of a call to a Church in which Divine service is celebrated in a foreign language, the Standing Committee of the Diocese to which the said Church belongs, may, on sufficient evidence of fitness according to the Canons, and by a unanimous vote at a meeting duly convened, recommend him to the Bishop for Orders, and the Bishop may then ordain him, and he may be settled and instituted into the said Church, without his producing a testimonial to his character by a Clergyman, from his personal knowledge of him for one year, and without his having been a year resident in this country, any thing in any other Canon of this Church to the contrary notwithstanding. *Provided*, That in both of the above cases, the person applying produce a Certificate, signed by at least four respectable members of this Church, that they have satisfactory reason to believe the testimonials to his religious, moral, and literary qualifications, to be entitled to full credit.

CANON XXV.

Of Episcopal Visitations.

[Former Canons on this subject were the third of 1789; the first of 1795; the fourth of 1801, and the twentieth of 1808.]

SECT. 1. Every Bishop in this Church shall visit the Churches within his Diocese, for the purpose of examining the state of his Church, inspecting the behaviour of his Clergy, and administering the apostolic rite of confirmation. And it is deemed proper, that such visitations be made once in three years at least, by every Bishop, to every Church within his Diocese, which shall make provision for defraying the necessary expenses of the Bishop at such visitation.

And it is hereby declared to be the duty of the Minister and Vestry of every Church or Congregation to make such provision accordingly.

SECT. 2. But it is to be understood, that to enable the Bishop to make the aforesaid visitations, it shall be the duty of the Clergy, in such reasonable rotation as may be devised, to officiate for him in any Parochial duties which belong to him.

SECT. 3. It shall be the duty of the Bishop to keep a register of his proceedings at every visitation of his Diocese.

CANON XXVI.

Of the Duty of Ministers in regard to Episcopal Visitations.

[Former Canons on this subject were the eleventh of 1789, and the twenty-first of 1808.]

SECT. 1. It shall be the duty of Ministers to prepare young persons and others for the Holy Ordinance of Confirmation. And on notice being received from the Bishop, of his intention to visit any Church, which notice shall be at least one month before the intended visitation, the Minister shall give immediate notice to his Parishioners individually, as opportunity may offer; and also to the Congregation on the first occasion of public worship after the receipt of said notice. And he shall be ready to present, for Confirmation, such persons as he shall think properly qualified: and shall deliver to the Bishop a list of the names of those confirmed.

SECT. 2. And at every visitation it shall be the duty of the Minister and of the Church Wardens or Vestry, to give information to the Bishop of the state of the Congregation, under such heads as shall have been committed to them in the notice given as aforesaid.

SECT. 3. And further, the Ministers and Church Wardens of such Congregations as cannot be conveniently visited in any year, shall bring or send to the Bishop, at the stated meeting of the Convention of the Diocese, information of the state of the Congregation, under such heads as shall have been committed to them, at least one month before the meeting of the Convention.

CANON XXVII.

Of Episcopal Charges and Pastoral Letters.

[The former Canon on this subject was the twenty-third of 1808.]

It is deemed proper that every Bishop of this Church shall deliver, at least once in three years, a Charge to the Clergy of his Diocese, unless prevented by reasonable cause. And it is also deemed proper, that from time to time he shall address to the people of his Diocese, Pastoral Letters on some points of Christian doctrine, worship, or manners.

CANON XXVIII.

Of Parochial Instruction.

[The former Canon on this subject was the twenty-second of 1808.]

The Ministers of this Church who have charge of Parishes or Cures, shall not only be diligent in instructing the children in the Catechism, but shall also, by stated Catechetical Lectures and instruction, be diligent in informing the youth and others in the Doctrines, Constitution and Liturgy of the Church.

CANON XXIX.

Of the Duty of Ministers to keep a Register.

[Former Canons on this subject were the fifteenth of 1789, and the fortieth of 1808.]

SECT. 1. Every Minister of this Church shall keep a Register of Baptisms, Confirmations, Communicants, Marriages and Funerals within his Cure, agreeably to such rules as may be provided by the Convention of the Diocese where his Cure lies; and if none such be provided, then in such a manner as, in his discretion, he shall think best suited to the uses of such a Register.

And the intention of the Register of Baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of Church Memberships of those who may have been admitted into this Church by the Holy Ordinance of Baptism.

SECT. 2. And further, every Minister of this Church shall make out and continue, as far as practicable, a list of all families and adult persons, within his Cure; to remain for the use of his successor, to be continued by him, and by every future Minister in the same Parish.

CANON XXX.

Of the Election and Institution of Ministers into Parishes or Churches.

[Former Canons on this subject were the seventeenth of 1789; the third of 1799; the first of 1804; the twenty-ninth of 1808, and the second of 1814.]

SECT. 1. It is hereby required, that on the election of a Minister into any Church or Parish, the Vestry shall deliver, or cause to be delivered to the Bishop, or, where there is no Bishop, to the Standing Committee of the Diocese, notice of the same, in the following form, or to this effect:—

"We, the Church Wardens, (or, *in case of an assistant Minister*, We, the Rector and Church Wardens) do certify to the Right Rev. [*naming the Bishop*] or to the Rev. [*naming the President of the Standing Committee,*] that [*naming the person,*] has been duly chosen Rector [*or*, Assistant Minister, *as the case may be*] of [*naming the Parish, or Church, or Churches.*"]

Which certificate shall be signed with the names of those who certify.

SECT. 2. And if the Bishop or the Standing Committee be satisfied that the person so chosen is a qualified Minister of this Church, the Bishop, or the President of the Standing Committee, shall transmit the said Certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose.

SECT. 3. But if the Bishop or the Standing Committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective Dioceses, and shall confirm or reject the appointment, as the issue of that inquiry may be.

SECT. 4. And if the Minister be a Presbyter, the Bishop or President of the Standing Committee may, at the instance of the Vestry, proceed to have him instituted according to the office established by this Church, if that office be used in the Diocese. But if he be a Deacon, the act of institution shall not take place till after he shall have received Priest's Orders. This provision concerning the use of the office of institution, is not to be considered as applying to any Congregation destitute of a house of worship.

CANON XXXI.

Of the officiating of Ministers of this Church in the Churches, or within the Parochial Cures of other Clergymen.

[Former Canons on this subject were the sixth of 1792; the fifth and seventh of 1795; the thirty-third of 1808, and the seventh of 1829.]

No Clergyman belonging to this Church shall officiate, either by preaching, read-

ing prayers, or otherwise, in the Parish, or within the Parochial Cure of another Clergyman, unless he have received express permission for that purpose from the Minister of the Parish or Cure, or, in his absence, from the Church-Wardens and Vestrymen, or Trustees of the Congregation. Where Parish boundaries are not defined by law, or otherwise, each City, Borough, Village, Town, or Township, in which there is one Protestant Episcopal Church or Congregation, or more than one such Church or Congregation, shall be held, for all the purposes of this Canon, to be the Parish or Parishes, of the Protestant Episcopal Clergyman or Clergymen having charge of said Church or Churches, Congregation or Congregations. But if any Minister of a Church shall, from inability, or any other cause, neglect to perform the regular services to his Congregation, and shall refuse, without good cause, his consent to any other Minister of this Church to officiate within his Cure, the Church-Wardens, Vestrymen, or Trustees of such Congregation shall, on proof of such neglect and refusal before the Bishop of the Diocese, or, if there be no Bishop, before the Standing Committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any Diocese, vested with the power of hearing and deciding on complaints against Clergymen, have power to open the doors of their Church to any regular Minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more Churches as that there can be no local boundaries drawn between their respective Cures or Parishes, it is hereby ordained, that in every such case no Minister of this Church, other than the Parochial Clergy of the said Cures, shall preach within the common limits of the same, in any other place than in one of the Churches thereof, without the consent of the major number of the Parochial Clergy of the said Churches.

CANON XXXII.

Of Episcopal Resignations.

Whereas, the Resignation of the Episcopal Jurisdiction of a Diocese is to be discountenanced, but circumstances may sometimes create an exigency which would render an adherence to this principle inexpedient; it is hereby declared that the Episcopal Resignation of a Diocese may take place under the following restrictions: that is to say—

SECT. 1. A Bishop desiring to resign, shall declare his desire to do so, with the reasons therefor in writing, and under his hand and seal, to his Council of Advice, which shall record the said writing, and send a copy of the same forthwith to every Clergyman and every Parish in the Diocese.

SECT. 2. At the next Convention of the said Diocese, held not less than three months after the delivery of the said writing to the Council of Advice, the proposed resignation of its Bishop shall be considered; and if two thirds of the Clergy present, entitled to vote in the election of a Bishop, and two thirds of the Parishes in union with the said Convention, and entitled to a vote, and at that time represented, each Parish having one vote by its Delegate or Delegates, shall consent to the proposed resignation, the subject shall be referred to the General Convention; but otherwise, the tender of resignation shall be void.

SECT. 3. The writing aforesaid, and the proceedings of the Diocesan Convention consenting to the resignation, shall be laid before the House of Clerical and Lay Deputies at the next General Convention, which shall have cognizance of all matters relating to them; and if a majority of each order of that House, voting by States, shall agree to the measure, the said writing and proceedings shall be laid before the House of Bishops of that Convention; but otherwise, the said writing and proceedings shall be void.

SECT. 4. The said writing and proceedings being laid before the House of Bishops, it shall have cognizance of all matters relating to them; and the Bishop who proposes to resign, may sit and vote as before in that House; and if a majority of the Members present of that House shall agree to the proposed resignation, the presiding Bishop shall declare that it is confirmed; and this declaration shall be entered on the Journal of the House. But if a majority of the Bishops present do not agree to the resignation, all the previous proceedings shall be void.

SECT. 5. If no meeting of the General Convention is expected to be held within one year of the sitting of the Diocesan Convention aforesaid, the President of the Standing Committee of the Diocese shall transmit copies of the said writing and proceedings of the Diocesan Convention to the Standing Committees of all the Dioceses of this Church, and if a majority of them consent to the proposed resignation, the said President shall transmit copies of the said writing and proceedings, and of the consent of the majority of the Standing Committees, to every Bishop of this Church; and if a majority of the Bishops shall notify the senior Bishop of their consent to the proposed resignation, he shall declare, under his hand and seal, that the said resignation is confirmed, and shall transmit the said declaration to the President of the Standing Committee of the Diocese concerned. But if a majority of the Bishops do not notify the senior Bishop of their consent to the measure within six months, all the previous proceedings shall be void.

SECT. 6. A Bishop whose resignation of the Episcopal Jurisdiction of a Diocese has been thus confirmed, shall perform no Episcopal act, except by the request of the Bishop of some Diocese, or of the Convention, or the Standing Committee of a vacant Diocese. And if the said Bishop shall perform any Episcopal act contrary to these provisions, or shall in any wise act contrary to his Christian and Episcopal character, he shall, on trial and proof of the fact, be degraded from the Ministry by any five Bishops, or a majority of them, to be appointed by the senior Bishop of this Church, and to be governed by their own rules in the case; and notice of the same shall be given to all the Bishops and Standing Committees, as in the case of other degraded Ministers.

SECT. 7. No Bishop whose resignation of the Episcopal Jurisdiction of a Diocese has been confirmed as aforesaid, shall have a seat in the House of Bishops.

SECT. 8. A Bishop who ceases in any way to have the Episcopal charge of a Diocese, is still subject, in all matters, to the authority of the General Convention.

CANON XXXIII.

Of the Dissolution of all Pastoral Connection between Ministers and their Congregations.

[Former Canons on this subject were the second of 1804, and the thirtieth of 1808.]

SECT. 1. When any Minister has been regularly instituted or settled in a Parish or Church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the Diocese; and in case of his dismission without such concurrence, the Vestry or Congregation of such Parish or Church, shall have no right to a representation in the Convention of the Diocese, until they have made such satisfaction as the Convention may require. Nor shall any Minister leave his Congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any Convention of this Church, or be eligible into any Church or Parish, until he shall have made such satisfaction as the ecclesiastical authority of the Diocese may require.

SECT. 2. In the case of the regular and Canonical dissolution of the connection between a Minister and his Congregation, the Bishop, or, if there be no Bishop, the Standing Committee, shall direct the Secretary of the Convention to record the same. But if the dissolution of the connection between any Minister and his Congregation be not regular or Canonical, the Bishop, or Standing Committee, shall lay the same before the Convention of the Diocese, in order that the above mentioned penalties may take effect.

This Canon shall not be obligatory upon those Dioceses with whose usages, laws, or charters, it interferes.

CANON XXXIV.

Of Differences between Ministers and their Congregations.

[Former Canons on this subject were the fourth of 1804, and the thirty-second of 1808.]

In cases of controversy between Ministers who now, or may hereafter, hold the

Rectorship of Churches or Parishes, and the Vestry or Congregation of such Churches or Parishes, which Controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the Diocese, or in case there be no Bishop, to the Convention of the same. And if it appear to the Bishop and a majority of the Presbyters, convened after a summons of the whole belonging to the Diocese, or, if there be no Bishop, to the Convention, or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention, that the Controversy has proceeded to such lengths as to preclude all hope of its favourable termination, and that a dissolution of the connection which exists between them is indispensably necessary to restore the peace, and promote the prosperity of the Church, the Bishop and his said Presbyters, or, if there be no Bishop, the Convention or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention, shall recommend to such Ministers to relinquish their titles to their Rectorship, on such conditions as may appear reasonable and proper to the Bishop and his said Presbyters, or, if there be no Bishop, to the Convention, or the Standing Committee of the Diocese, if the authority should be committted to them by the Convention. And if such Rectors or Congregations refuse to comply with such recommendation, the Bishop and his said Presbyters, or, if there be no Bishop, the Convention, or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention, with the aid and consent of a Bishop, may, at their discretion, proceed, according to the Canons of the Church, to suspend the former from the exercise of any Ministerial Duties within the Diocese, and prohibit the latter from a seat in the Convention, until they retract such refusal, and submit to the terms of the recommendation: and any Minister so suspended shall not be permitted, during his suspension, to exercise any Ministerial Duties. This Canon shall apply also to the cases of Assistant Ministers and their Congregations.

CANON XXXV.

Of Ministers removing from one Diocese to another.

[Repealed by the fourth Canon of 1835.]

CANON XXXVI.

Of the Officiating of Persons not Ministers of this Church.

[Former Canons on this subject were the fifth of 1792, and the thirty-fifth of 1808.]

No person shall be permitted to officiate in any Congregation of this Church, without first producing the evidences of his being a Minister thereof to the Minister, or, in case of vacancy or absence, to the Church-Wardens, Vestrymen, or Trustees of the Congregation.

CANON XXXVII.

Of Offences for which Ministers shall be Tried and Punished.

[Former Canons on this subject were the thirteenth of 1789, the first of 1801; the twenty-sixth of 1808, and the second of 1829.]

Sect. 1. Every Minister shall be liable to presentment and trial, for any crime or gross immorality, for disorderly conduct, for drunkenness, for profane swearing, for frequenting places most liable to be abused to licentiousness, and for violation of the Constitution or Canons of this Church, or of the Diocese to which he belongs: and, on being found guilty, he shall be admonished, suspended, or degraded, according to the Canons of the Diocese in which the trial takes place, until otherwise provided for by the General Convention.

Sect. 2. If any Minister of this Church shall be accused, by public rumour, of discontinuing all exercise of the Ministerial Office without lawful cause, or of living in the habitual disuse of public worship, or of the holy eucharist, according to the offices of this Church, or of being guilty of scandalous, disorderly, or immoral conduct, or of violating the Canons, or preaching, or inculcating heretical doctrine, it shall be the duty of the Bishop, or, if there be no Bishop, the Clerical Members of the Standing Committee, to see that an inquiry be instituted as to the

truth of such public rumour. And in case of the individual being proceeded against and convicted, according to such rules or process as may be provided by the Conventions of the respective Dioceses, he shall be admonished, suspended, or degraded, as the nature of the case may require, in conformity with their respective Constitutions and Canons.

CANON XXXVIII.

Of a Minister declaring that he will no longer be a Minister of this Church.

[Former Canons on this subject were the second of 1817; the seventh of 1820, and the third of 1829.]

If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare to the Bishop of the Diocese to which he belongs, or to any ecclesiastical authority for the trial of Clergymen, or, where there is no Bishop, to the Standing Committee, his renunciation of the Ministry, and his design not to officiate in future in any of the offices thereof, it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to displace him from the Ministry and to pronounce and record, in the presence of two or three Clergymen, that the person so declaring, has been displaced from the Ministry in this Church. In any Diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the Standing Committee, to attend for that purpose. In the case of displacing from the Ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee in every Diocese wherein there is no Bishop. And in the case of a person making the above declaration, for causes not affecting his moral standing, the same shall be declared.

CANON XXXIX.

Of Degradation from the Ministry, and of Publishing the Sentence thereof.

[Former Canons on this subject were the third of 1792, and the twenty-seventh of 1808.]

SECT. 1. When any Minister is degraded from the holy Ministry, he is degraded therefrom entirely, and not from a higher to a lower order of the same. Deposition, displacing, and all like expressions, are the same as degradation. No degraded Minister shall be restored to the Ministry.

SECT. 2. Whenever a Clergyman shall be degraded, the Bishop who pronounces sentence shall, without delay, give notice thereof to every Minister and Vestry in the Diocese, and also to all the Bishops of this Church, and where there is no Bishop, to the Standing Committee.

CANON XL.

Of a Clergyman in any Diocese chargeable with Misdemeanor in any other.

[Former Canons on this subject were the second of 1792, and the twenty-eighth of 1808.]

SECT. 1. If a Clergyman of the Church, in any Diocese within this Union, shall, in any other Diocese, conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office, the Bishop, or if there be no Bishop, the Standing Committee shall give notice thereof to the ecclesiastical authority of the Diocese to which such offender belongs, exhibiting with the information given, the proof of the charges made against him.

SECT. 2. If a Clergyman shall come temporarily into any Diocese under the imputation of having elsewhere been guilty of any crime or misdemeanor, by violation of the Canons, or otherwise; or if any Clergyman, while sojourning in any Diocese, shall misbehave in any of these respects, the Bishop, upon probable cause, may admonish such Clergyman, and forbid him to officiate in the said Diocese. And if, after such prohibition, the said Clergyman so officiate, the Bishop shall give notice to all the Clergy and Congregations in said Diocese, that the officiating of the said Clergyman is, under any and all circumstances, prohibited; and like notice shall he give to the Bishop, or if there be no Bishop, to the Standing Committee of the Diocese to which the said Cler-

gyman belongs. And such prohibition shall continue in force until the Bishop of the first-named Diocese be satisfied of the innocence of the said Clergyman, or until he be acquitted on trial.

CANON XLI.

Of the Due Celebration of Sundays.

[Former Canons on this subject were the fourteenth of 1789, and the thirty-ninth of 1808.]

All persons within this Church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

CANON XLII.

Of Crimes and Scandals to be Censured.

[Former Canons on this subject were the twelfth of 1789; the twenty-fifth of 1808, and the third of 1817.]

SECT. 1. If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the Holy Communion, agreeable to the Rubric.

SECT. 2. There being the provision in the second Rubric, before the Communion Service, requiring that every Minister repelling from the Communion shall give an account of the same to the Ordinary; it is hereby provided, that on the information to the effect stated being laid before the Ordinary, that is, the Bishop, it shall not be his duty to institute an inquiry, unless there be a complaint made to him in writing by the repelled party. But on receiving complaint, it shall be the duty of the Bishop, unless he think fit to restore him from the insufficiency of the cause assigned by the Minister, to institute an inquiry, as may be directed by the Canons of the Diocese in which the event has taken place. And the notice given as above by the Minister, shall be a sufficient presentation of the party repelled.

SECT. 3. In the case of great heinousness of offence on the part of Members of this Church, they may be proceeded against, to the depriving them of all privileges of Church Membership, according to such rules or process as may be provided by the General Convention; and until such rules or process shall be provided, by such as may be provided by the different State Conventions.

CANON XLIII.

Of a Congregation in any Diocese uniting with any other Diocese.

[Former Canons on this subject were the eighth of 1795; the thirty-seventh of 1808; the first of 1817, and the second of 1820.]

Whereas, a question may arise, whether a Congregation within the Diocese of any Bishop, or within any Diocese in which there is not yet any Bishop settled, may unite themselves with the Church in any other Diocese, it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every Congregation of this Church shall be considered as belonging to the body of the Church of the Diocese within the limits of which they dwell, or within which there is seated a Church to which they belong. And no Clergyman having a Parish or Cure in more than one Diocese, shall have a seat in the Convention of any Diocese other than that in which he resides.

CANON XLIV.

Of the Mode of Publishing authorized Editions of the Standard Bible of this Church.

[The former Canon on this subject was the second of 1823.]

The Bishop of this Church in any Diocese, or, where there is no Bishop, the

Standing Committee is authorized to appoint, from time to time, some suitable person or persons, to compare and correct all new editions of the Bible by the Standard Edition, agreed upon by the General Convention. And a certificate of their having been so compared and corrected, shall be published with said book.*

CANON XLV.

Of the use of the Book of Common Prayer.

[Former Canons on this subject were the tenth of 1789, and the thirty-fourth or 1808.]

Every Minister shall, before all Sermons and Lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayers shall be used than those prescribed by the said book.

CANON XLVI.

Of the Mode of Publishing authorized Editions of the Book of Common Prayer, &c.

[Repealed by the sixth Canon of 1835.]

CANON XLVII.

Of Forms of Prayer or Thanksgiving for extraordinary occasions.

[Former Canons on this subject were the ninth of 1795, and the thirty-eighth of 1808.]

The Bishop of each Diocese may compose forms of Prayer, or Thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions. And the Clergy in those States or Dioceses, or other places within the bounds of this Church, in which there is no Bishop, may use the form of Prayer or Thanksgiving composed by the Bishop of any Diocese. The Bishop in each Diocese may also compose forms of Prayer to be used before legislative and other public bodies.

CANON XLVIII.

Of a List of the Ministers of this Church.

[Former Canons on this subject were the sixteenth of 1789; the first of 1792; and the forty-first of 1808.]

SECT. I. The Secretary of the House of Clerical and Lay Deputies shall keep a register of all the Clergy of this Church, whose names shall be delivered to him, in the following manner: *that is to say*, every Bishop of this Church, or, where there is no Bishop, the Standing Committee of the Diocese, shall, at the time of every General Convention, deliver or cause to be delivered, to the said Secretary, a list of the names of all the Ministers of this Church in their proper Diocese, annexing the names of their respective Cures, or of their stations in any Colleges or other Seminaries of Learning; or, in regard to those who have not any Cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the Journals of the General Convention.

SECT. 2. And further it is recommended to the several Bishops of this Church, and to the several Standing Committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the ad-

* The following Resolution was ordered to accompany this Canon:—

Resolved, By the two Houses of Convention, that it be recommended to every future Convention to appoint a Joint Committee, to whom there may be communicated all errors, if any, in Editions of the Bible printed under the operation of a certain Canon of this Convention; such errors to be notified on the Journal of the Convention, to which they may at any time be presented by the Joint Committee.

mission of Ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorized Ministers of this Church.

CANON XLIX.

Of the Mode of calling Special Meetings of the General Convention.

[Former Canons on this subject were the first of 1799, and the forty-second of 1808.]

SECT. 1. The right of calling Special Meetings of the General Convention shall be in the Bishops. This right shall be exercised by the presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention; provided that the summons shall be with the consent, or on the requisition of a majority of the Bishops, expressed to him in writing.

SECT. 2. The place of holding any Special Convention shall be that fixed on by the preceding General Convention for the meeting of the next General Convention, unless circumstances shall render a meeting at such a place unsafe; in which case the presiding Bishop may appoint some other place.

SECT. 3. The Deputies elected to the preceding General Convention shall be Deputies at such Special Convention, unless in those cases in which other Deputies shall be chosen in the meantime by any of the Diocesan Conventions, and then such other Deputies shall represent, in the Special Convention, the Church of the Diocese in which they have been chosen.

CANON L.

Of the Mode of transmitting Notice of all Matters submitted by the General Convention to the Consideration of the Diocesan Conventions.

[The former Canon on this subject was the forty-fourth of 1808.]

It shall be the duty of the Secretary of the House of Clerical and Lay Deputies, whenever any alteration of the Constitution is proposed, or any other subject submitted to the consideration of the several Diocesan Conventions, to give a particular notice thereof to the ecclesiastical authority of this Church in every Diocese.

CANON LI.

Of the Mode of securing an accurate View of the State of the Church from time to time.

[Repealed by the seventh Canon of 1835.]

CANON LII.

Of the Alms and Contributions at the Holy Communion.

[The former Canon on this subject was the first of 1814.]

The Alms and Contributions at the Administration of the Holy Communion, shall be Deposited with the Minister of the Parish, or with such Church Officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit.

CANON LIII.

Of the Requisites of a Quorum.

In all cases in which a Canon directs a duty to be performed, or a power to be exercised, by a Standing Committee, or by the Clerical Members thereof, or by any other body consisting of several members, a majority of the said members, the whole having been duly cited to meet, shall be a Quorum: and a majority of the Quorum so convened, shall be competent to act, unless the contrary is expressly required by the Canon.

CANON LIV.

Of Defraying the Expenses of the General Convention.

[Repealed by the eighth Canon of 1835.]

CANON LV.

Of the Trustees of the General Theological Seminary.

It shall be the duty of the Secretary of the Convention of every Diocese, to forward to the House of Clerical and Lay Deputies, at every General Convention, a Certificate, stating the exact number of Clergymen in the Diocese, and the amount of funds paid, or secured to be paid therein, to the General Theological Seminary, and also the nomination by the Diocese of a Trustee or Trustees for said Seminary, and without such Certificate the nomination shall not be confirmed.

CANON LVI.

Repealing former Canons.

All former Canons of this Convention not included in these Canons, are hereby repealed.

Done in General Convention, in the City of New-York, October, 1832.
By order of the House of Bishops,
WILLIAM WHITE, D. D., *Presiding Bishop.*
Attested, BIRD WILSON, D. D., *Secretary.*
By order of the House of Clerical and Lay Deputies,
WILLIAM E. WYATT, D. D., *President.*
Attested, HENRY ANTHON, D. D., *Secretary.*

CANONS

For the Government of the Protestant Episcopal Church of the United States of America. Passed in General Convention, in Philadelphia, August, 1835.

CANON I.

Of the Election of Bishops.

[Repealed by the first Canon of 1838.]

CANON II.

Of Missionary Bishops.

[Repealed by the second Canon of 1838.]

CANON III.

Of those who have Officiated, without Episcopal Ordination, as Ministers among other Denominations of Christians, and apply for Orders in this Church.

[Repealed by the seventh Canon of 1838.]

CANON IV.

Of Ministers removing from one Diocese to another.

[Former Canons on this subject were the third of 1804; the thirty first of 1808; the fourth of 1829, and the thirty-fifth of 1832.]

SECT. 1. No Minister removing from one Diocese to another, or coming from any State or Territory which may not have acceded to the Constitution of this Church, shall be received as a stated officiating Minister by any Parish of this Church, until he shall have presented to the Vestry thereof, a certificate from the ecclesiastical authority of the Diocese to which said Parish belongs, approving him as a Clergyman in regular standing. And in order to obtain

such certificate, every Minister desiring to change his Canonical residence, shall lay before the ecclesiastical authority of the Diocese in which he designs to reside, a testimonial from the ecclesiastical authority of the Diocese in which he has last resided, in the following form, viz:—

"I hereby certify, that A. B., who has signified to me his desire to be transferred to the Diocese of ———, is a Presbyter (or Deacon) of this Diocese, in regular standing, and has not, so far as I know or believe, been justly liable to evil report for error in religion or viciousness of life, during the three years last past."

When the ecclesiastical authority think proper, further statements may be added to the above letter.

SECT. 2. But in case the Minister desiring to be transferred, has been subjected to inquiry or presentment on any charge or charges of misconduct, thereby rendering the terms of the aforesaid testimonial inadmissible, he may nevertheless be transferred, if the charges have been withdrawn with the approbation of the ecclesiastical authority, or if he have been acquitted upon trial, or if he have been censured or suspended, and the sentence has had its course, so that he has been restored to the regular discharge of his official duties. And in all such cases, the ecclesiastical authority of the Diocese concerned, shall, instead of the foregoing testimonial, certify to a statement of the facts, with as much detail as may be necessary to inform the ecclesiastical authority to which he desires to be transferred, of the true standing of the party.

SECT. 3. The ecclesiastical authority, in all cases under this Canon, is to be understood to refer to the Bishop of the Diocese, or in case there be no Bishop, to the majority of the Clerical Members of the Standing Committee, duly convened. And if the Clergyman desiring to be received, come from a State or Territory not in connection with this Church, and having no Convention, then the above testimonial or statement shall be signed by at least three Presbyters of this Church. Nor shall any Minister so removing, be acknowledged by any Bishop or Convention as a Minister of the Church to which he removes, until he shall have produced the aforesaid testimonial or statement.

SECT. 4. The above testimonial or letter of dismission, shall not affect the Canonical residence of the Minister receiving it, until he shall be received into some other Diocese by the Bishop or ecclesiastical authority thereof.

SECT. 5. Whenever any Bishop of this Church, or where there is no Bishop, the Clerical Members of the Standing Committee, shall give letters of dismission to any Clergyman of the Diocese proposing to remove into another, the Bishop, or, where there is no Bishop, the Clerical Members of the Standing Committee, shall give notice of the same to the Bishop or ecclesiastical authority to whom the letters of dismission are directed; and if the Clergyman to whom the letters of dismission are given shall not present them to the Bishop or ecclesiastical authority to whom they are directed, within three months after he shall have taken up his abode in the Diocese to which he has removed, the letters of dismission shall be null and void.

SECT. 6. The thirty-fifth Canon of 1832 is hereby repealed.

CANON V.

Of Amenability and Citations.

[Former Canons on this subject were the third of 1804; the thirty first of 1808; the fourth of 1829, and the thirty-fifth of 1832.]

SECT. 1. Every Minister shall be amenable, for offences committed by him, to the Bishop, and if there be no Bishop, the Clerical Members of the Standing Committee of the Diocese, in which he is Canonically resident, at the time of the charge.

SECT. 2. Unless a State Convention shall otherwise provide, a Citation to any Minister to appear at a certain time and place for the trial of an offence,

shall be deemed to be duly served upon him, if a copy thereof is left at his last place of abode, within the United States, sixty days before the day of appearance named therein; and, in case such Minister has departed from the United States, by also publishing a copy of such Citation in some newspaper, printed at the seat of government of the State, in which the Minister is cited to appear, six months before the said day of appearance.

CANON VI.

Of the Mode of Publishing Authorized Editions of the Book of Common Prayer, &c.

[Repealed by the ninth Canon of 1838.]

CANON VII.

Of the Mode of securing an Accurate View of the State of the Church from time to time.

[Former Canons on this subject were the eleventh of 1804; the forty-fifth of 1808; the third of 1814; the first and third of 1820, and the fifty-first of 1832.]

SECT. 1. As a full and accurate view of the State of the Church, from time to time, is highly useful and necessary, it is hereby ordered, that every Minister of this Church shall present, or cause to be delivered, on or before the first day of every Annual Convention, to the Bishop of the Diocese, or where there is no Bishop, to the President of the Convention, a statement of the number of Baptisms, Confirmations, Marriages, and Funerals, and of the number of Communicants in his Parish or Church, and of all other matters that may throw light on the state of the same; and these Parochial Reports, or such parts of them as the Bishop shall think fit, shall be read and entered on the Journals of the Convention. And every other Clergyman not regularly settled in any Parish or Church, shall also report to the ecclesiastical authority of his Diocese the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same.

SECT. 2. At every Annual Diocesan Convention, the Bishop shall deliver an Address, stating the affairs of the Diocese since the last meeting of the Convention; the names of the Churches which he has visited; the number of persons Confirmed; the names of those who have been received as Candidates for Orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the Clergy; and, in general, all matters tending to throw light on the affairs of the Diocese; which Address shall be inserted on the Journals.

SECT. 3. At every General Convention, the Journals of the different Diocesan Conventions, since the last General Convention, together with such other papers, viz: Episcopal Charges, Addresses, and Pastoral Letters, as may tend to throw light on the State of the Church in each Diocese, shall be presented to the House of Clerical and Lay Deputies. A Committee shall then be appointed to draw up a view of the State of the Church, and to make report to the House of Clerical and Lay Deputies; which report, when agreed to by the said House, shall be sent to the House of Bishops, with a request that they will draw up, and cause to be published, a Pastoral Letter to the members of the Church. And it is hereby made the duty of every Clergyman having a Pastoral Charge, when any such letter is published, to read the said Pastoral Letter to his Congregation on some occasion of public worship.

SECT. 4. It shall be the duty of the Secretary of the Convention of every Diocese, or of the person or persons with whom the Journals or other ecclesiastical papers are lodged, to forward to the House of Clerical and Lay Deputies, at every General Convention, the documents and papers specified in this Canon.

SECT. 5. It is recommended that the ecclesiastical authority of the Church in every Diocese, prepare a condensed report and a tabular view of the State

of the Church in their Diocese, previously to the meeting of every General Convention, for the purpose of aiding the Committee on the State of the Church, appointed by the House of Clerical and Lay Deputies, in drafting their Report.

SECT. 6. The fifty-first Canon of 1832 is hereby repealed.

CANON VIII.

Of Defraying the Expenses of the General Convention.

[Repealed by the tenth Canon of 1838.]

Done in General Convention, in the City of Philadelphia, August, 1835.

By order of the House of Bishops,
WILLIAM WHITE, D. D., *Presiding Bishop.*

Attested, BIRD WILSON, D. D., *Secretary.*

By order of the House of Clerical and Lay Deputies,
WILLIAM E. WYATT, D. D., *President.*

Attested, HENRY ANTHON, D. D., *Secretary.*

CANONS

For the Government of the Protestant Episcopal Church in the United States of America. Passed in General Convention, in Philadelphia, September, 1838.

CANON I.

Of the Election of Bishops.

[Former Canons on this subject were the first of 1795; the second of 1808; the first of 1817, the second of 1820; the second of 1832, and the first of 1835.]

SECT. 1. Any Diocese in union with this Church, having at the time less than six officiating Presbyters residing therein, regularly settled in a Parish or Church, and qualified to vote for a Bishop; and any Diocese at the time of its organization, with a view to ask for admission into union with this Church may, by a vote of the Convention thereof, request the General Convention to elect a Bishop for the same. And, thereupon, the House of Bishops may nominate to the House of Clerical and Lay Deputies, for their concurrence, a suitable person for the office of Bishop, who shall, in case of their concurrence, be consecrated as the Bishop of such Diocese. The evidence of the concurrence of the Clerical and Lay Deputies, shall be a certificate, to be signed by a Constitutional majority of them, agreeably to the form required by the III. Canon of 1832, to be signed by the members of the Convention, in a Diocese whence a person is recommended for consecration.

SECT. 2. To entitle a Diocese to the choice of a Bishop by the Convention thereof, there must be at the time of such choice, and have been during the year previous, at least six officiating Presbyters therein, regularly settled in a Parish or Church, and qualified to vote for a Bishop; and six or more Parishes represented in the Convention electing. But two or more adjoining Dioceses, not having respectively the requisite number of Presbyters, to entitle either to the choice of a Bishop, may associate and proceed to the choice of a Bishop, to exercise jurisdiction alike in each of the associated Dioceses, if there be at the time of such choice, and have been during the year previous, nine or more

such Presbyters, residing in any part of such associated Dioceses qualified as aforesaid: and the Bishop so elected, shall exercise Episcopal jurisdiction over each of the associated Dioceses, until such time as some one of said Dioceses, having six or more Presbyters canonically qualified to elect a Bishop, shall elect him, and he shall have accepted the office as its own exclusive Diocesan: whereupon, his connection with the other associated Diocese, or Dioceses, shall cease and determine: provided always, that the Dioceses thus associating in the election of a common Bishop, and the Conventions thereof, shall in all other respects remain as before, unconnected and independent of each other; and, provided also, that such association shall be dissolved on the demise of the Bishop, if not before.

SECT. 3. A Minister is settled for all purposes here, or elsewhere mentioned in these Canons, who has been engaged permanently by any Parish, according to the rules of said Diocese, or for any term not less than one year.

SECT. 4. The II. Canon of 1832, the special Canon of 1832, and the I. Canon of 1835, are hereby repealed.

CANON II.

Of Missionary Bishops.

[The former Canon on this subject was the second of 1835.]

SECT. 1. The House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop, or Bishops, of this Church, to exercise Episcopal functions in States or Territories not organized as Dioceses. The evidence of such election shall be a Certificate, to be subscribed by a constitutional majority of said House of Clerical and Lay Deputies, in the form required by the III. Canon of 1832, to be given by the members of Diocesan Conventions, on the recommendations of Bishops elect for consecration, which Certificate shall be produced to the House of Bishops; and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

SECT. 2. The Bishop or Bishops so elected and consecrated, shall exercise Episcopal functions in such States and Territories, in conformity with the Constitution and Canons of the Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe.

SECT. 3. The jurisdiction of this Church, extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted, that each Missionary Bishop shall have jurisdiction over the Clergy in the District assigned him; and may, in case a presentment and trial of a Clergyman become proper, request the action of any Presbyters and Standing Committee, in any Diocese sufficiently near, and the presentment and trial shall be according to the Constitution and Canons of said Diocese. And the House of Bishops may at any time increase or diminish the number of States or Territories, over which the said Bishop or Bishops shall exercise Episcopal functions. And in case of the death or resignation of a Missionary Bishop, the charge of the vacant Missionary Episcopate shall devolve on the senior Bishop of this Church, with the power of appointing some other Bishop as his substitute in the said charge.

SECT. 4. The House of Clerical and Lay Deputies may, on nomination by the House of Bishops, in like manner, from time to time, elect, and the House of Bishops consenting thereto, may, in like manner, take order for the consecration of a suitable person to be a Bishop of this Church, to exercise Episcopal functions in any place or places out of the territory of the United States, which the House of Bishops may designate.

SECT. 5. Any Bishop or Bishops elected and consecrated under this Canon, shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of Diocesan Bishop in any organized Diocese within the United States.

SECT. 6. Every such Bishop shall report to each General Convention his proceedings, and the state and condition of the Church in said States and Territories, and place or places out of the territory of the United States, and at least once a year make a report to the Board of Missions.

SECT. 7. The second Canon of 1835 is hereby repealed.

CANON III.

Of the Performance of Episcopal Duties in Vacant Dioceses.

[Former Canons on this subject were the first of 1795; the twentieth of 1808, and the seventh of 1832.]

SECT. 1. Any Bishop, Assistant Bishop, or Missionary Bishop, may, on the invitation of the Convention, or the Standing Committee of any Diocese where there is no Bishop, visit and perform Episcopal offices in that Diocese, or in any part thereof. And this invitation may be temporary; and it may, at any time, be revoked.

SECT. 2. A Diocese without a Bishop may, by its Convention, be placed under the full Episcopal charge and authority of the Bishop of another Diocese, or of a Missionary Bishop, who shall, by that act, become the Bishop also of the said vacant Diocese, until a Bishop is duly elected and consecrated for the same, or until the said act of its Convention be revoked. And in case there shall be an Assistant Bishop of the Diocese, under the Episcopal charge of whose Bishop the Diocese without a Bishop shall be placed, the said Assistant Bishop shall have the like charge and authority therein as he has in the Diocese of which he has been chosen Assistant Bishop.

SECT. 3. No Diocese thus placed under the full charge and authority of the Bishop of another Diocese, or of a Missionary Bishop, shall invite a second Bishop to perform any Episcopal duty, or exercise authority, till its connection with the first Bishop has expired, or is revoked.

SECT. 4. The seventh Canon of 1832 is hereby repealed.

CANON IV.

Of Candidates for Orders.

[Former Canons on this subject were the sixth of 1795; the seventh of 1804: the seventh of 1808; the eighth of 1820; the first of 1823; the Canon of 1826, and the ninth Canon of 1832.]

SECT. 1. Every person who desires to become a Candidate for Orders in this Church shall, in the first instance, give notice of his intention to the Bishop, or, if there be no Bishop, to such body as the Church in the Diocese in which he intends to apply, may appoint, or, where no appointment is made, to the President of the Standing Committee.

SECT. 2. No person shall be considered as a Candidate for Orders in this Church, unless he shall have produced to the Bishop, to whom he intends to apply for Orders, a Certificate from the Standing Committee of the Diocese of the said Bishop, that from personal knowledge, or from testimonials laid before them, they believe that he is pious, sober, and honest; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, and a Communicant of the same; and, in their opinion, possesses such qualifications, as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the Church. And when the Standing Committee do not certify as above, from personal knowledge, the testimonials laid before them shall be of the same purport, and as full as the certificate above required, and shall be signed by at least one Presbyter, and four respectable Laymen of the Protestant Episcopal Church.

SECT. 3. In addition to the above testimonials, the person wishing to become a Candidate must lay before the Standing Committee a satisfactory Diploma, or a Certificate from the instructor or instructors of some approved Literary

Institution, which Certificate must state what have been his studies, and the extent of his improvement in them; or a Certificate from two Presbyters, appointed by the ecclesiastical authority of the Diocese, to examine him, of his possessing such Academical Learning, as may enable him to enter advantageously on a course of Theology.

SECT. 4. When a person applying to be admitted a Candidate, wishes the knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the Standing Committee shall not recommend him as a Candidate, until he has laid before them a testimonial, signed by at least two Presbyters of this Church, stating, that in their opinion, he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the Bishop, with the consent of the Standing Committee, shall have granted said dispensation. This dispensation shall not be granted to any person under twenty-seven years of age, nor shall any person be ordained under such dispensation, until he shall have attained thirty years of age. And in regard to the knowledge of the Hebrew language in all cases in these Canons, the Bishop shall have the sole discretion of dispensation, without reference to the age of the Candidate, as mentioned in this section.

SECT. 5. With this enumeration of qualifications it ought to be made known to the Candidate, that the Church expects of him, what can never be the test of any outward standard—an inward fear and worship of ALMIGHTY GOD; a love of Religion and a sensibility to its holy influence; a habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested.

SECT. 6. The requisition of this Canon being fulfilled, the Bishop may admit the person as a Candidate for Orders, and shall record the same in a book to be kept for that purpose, and notify the Candidate of such record. And in any Diocese where there is no Bishop, the Standing Committee may, on the same conditions, admit the person as a Candidate, and shall make record and notification in the same manner.

SECT. 7. If, after obtaining the Canonical Testimonials from the Standing Committee, the person be admitted as a Candidate by the Bishop, or, if there be no Bishop, by the Standing Committee, he shall remain a Candidate for the term of three years before his ordination, unless the Bishop, with the consent of the Standing Committee, shall deem it expedient to ordain the Candidate after the expiration of a shorter period, not less than one year.

SECT. 8. A Candidate for Orders may, on letters of dismission from the Bishop or Standing Committee of the Diocese in which he was admitted a Candidate, be ordained by any Bishop of this Church. And if there be a Bishop within the Diocese where the Candidate resides, he shall apply to no other Bishop for ordination without the permission of the former.

SECT. 9. If any Candidate for Orders shall not, within three years after his admission, apply to have his first and second examinations held, as hereafter prescribed, or if he shall not, within five years from his admission, apply to have his third and fourth examinations held, (unless the Bishop, for satisfactory reasons to him assigned, shall allow him further time,) the said person shall, in either case, cease to be a Candidate.

SECT. 10. A person desirous of becoming a Candidate for Holy Orders, shall apply to the Bishop or ecclesiastical authority of the Diocese in which he resides, unless the said Bishop or ecclesiastical authority shall give their consent to his application in some other Diocese. Candidates shall not change their Canonical residence but for *bona fide* causes, requiring the same to be judged of by the Bishop or ecclesiastical authority; and they shall not be dismissed from the Dioceses in which they were admitted, or to which they have been duly transferred, for the convenience of attending any Theological or other Seminary.

SECT. 11. The ninth Canon of 1832 is hereby repealed.

CANON V.

Of the Learning of those who are to be Ordained.

[Former Canons on this subject were the seventh of 1789, altered in 1792; the fourth of 1795; the fourth of 1799; the second of 1801; the ninth of 1808, and the thirteenth of 1832.]

SECT. 1. No person shall be ordained in this Church until he shall have satisfied the Bishop and the Presbyters by whom he shall be examined, that he is well acquainted with the Holy Scriptures, can read the Old Testament in the Hebrew language, and the New Testament in the original Greek; is adequately acquainted with the Latin tongue, and that he hath a competent knowledge of Natural and Moral Philosophy, and Church History, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labours; unless the Bishop, with the consent of the Standing Committee of his Diocese, has dispensed with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of such other qualifications of the Gospel Ministry as are set forth in the fourth section of Canon VI. The dispensation, with a knowledge of the Hebrew language, to be regarded as in Canon VI.

SECT. 2. The thirteenth Canon of 1832 is hereby repealed.

CANON VI.

Candidates for Orders Ineligible to the General Convention.

No person who is a Candidate for Holy Orders in this Church, shall be permitted to accept from any Diocesan Convention an appointment as a Lay Deputy to the House of Clerical and Lay Deputies of the General Convention.

CANON VII.

Concerning Candidates for Orders in this Church who have been Ministers, Licentiates, or Students of Theology, among other Religious Denominations.

[Former Canons on this subject were the sixth of 1804; the seventeenth of 1808; the fourth and fifth of 1820; the first of 1829; the twenty-first and twenty-fourth of 1832, and the third of 1835.]

SECT. 1. All persons seeking admission to the Ministry of this Church, are to be regarded as Candidates for Holy Orders.

SECT. 2. When a person who, not having had Episcopal Ordination, has been acknowledged as an ordained Minister or Licentiate among any other denomination of Christians, shall desire to be ordained in this Church, he shall give notice thereof to the Bishop, or if there be no Bishop, to the Standing Committee of the Diocese in which he resides; or if he resides in a State or Territory in which there is no organized Diocese, to the Missionary Bishop within whose jurisdiction he resides; which notice shall be accompanied with a written certificate from at least two Presbyters of this Church, stating, that from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the denomination to which he has belonged has not arisen from any circumstance unfavourable to his religious or moral character, or on account of which it may be inexpedient to admit him to the exercise of the Ministry in this Church: and they may also add what they know, or believe on good authority, of the circumstances leading to the said desire.

SECT. 3. If the Bishop or Standing Committee shall think proper to proceed, the party applying to be received as a Candidate, shall produce to the Standing Committee the same testimonials of literary qualifications as are required of all other Candidates; and also a testimonial from at least twelve members of the denomination from which he came, or twelve members of the Protestant Episcopal Church, or twelve persons, in part of the denomination from which he came, and in part Episcopalians, satisfactory to the Committee, that the applicant has, for three years last past, lived piously, soberly, and honestly; and also, a testimonial from at least two Presbyters of this Church, that they believe him to be pious, sober, and honest, and sincerely attached to the doctrines, discipline and worship of the Church. The Standing Committee being satisfied on these points, may recommend him to the Bishop to be received as a Candidate for Orders in this Church, or in a vacant Diocese the Standing Committee may so receive him.

SECT. 4. Candidates admitted as above may, at the expiration of a period not less than six months, be ordained, on their passing the same examinations as other Candidates for Deacon's Orders; and in the examinations, special regard shall be had to those points in which the denomination whence they come differs from this Church, with a view of testing their information and soundness in the same; and also to the ascertaining that they are adequately acquainted with the liturgy and offices of this Church; provided, that in their case the testimonials shall be required to cover only the time since their admission as Candidates for Orders; and provided, also, that the provisions of the Canon concerning Candidates for Orders, as far as the same relates to the age of the person to whom the dispensation may be granted, and the mode and restrictions in and under which the same may be granted, shall apply to the persons mentioned in this Canon.

SECT. 5. Every candidate for the Ministry of any other denomination, who applies to be received as a Candidate for Orders in this Church, may be allowed by the Bishop, with the consent of the members of the Standing Committee, the period of time during which he has been a student of Theology, or Candidate in such other denomination: provided, the time so allowed does not exceed two years.

SECT. 6. When any person not a citizen of the United States, who has been acknowledged as an ordained Minister among any other denomination of Christians, shall apply for Orders in this Church, the Bishop to whom application is made, shall require of him (in addition to the above qualifications) satisfactory evidence that he has resided at least one year in the United States previous to his application.

SECT. 7. The third Canon of 1835 is hereby repealed.

CANON VIII.

Of the Organizing of New Dioceses Formed out of Existing Dioceses.

SECT. 1. Whenever any new Diocese shall be formed within the limits of any other Diocese, or by the junction of two or more Dioceses or parts of Dioceses, and the same shall have been ratified by the General Convention, the Bishop of the Diocese within the limits of which another is formed, or in case of the junction of two or more Dioceses or parts of Dioceses, the Bishop of eldest consecration over the Dioceses furnishing portions of such new Diocese, shall thereupon call the Primary Convention of the new Diocese for the purpose of enabling it to organize, and shall fix the time and place of holding the same, such place being within the territorial limits of the new Diocese.

SECT. 2. In case there should be no Bishop who can call such Primary Convention pursuant to the foregoing provisions, then the duty of calling such Convention for the purpose of organizing, and the duty of fixing the time and place of its meeting, shall be vested in the Standing Committee of the eldest of the Dioceses, by the junction of which, or parts of which, the new Diocese may be formed. And such Standing Committee shall make such call immediately after the ratification of a division by the General Convention.

SECT. 3. Whenever one Diocese is about to be divided into two Dioceses, the Convention of the said Diocese shall declare which portion thereof is to be the new Diocese, and shall make the same known to the General Convention before the ratification of such division.

CANON IX.

Of the Mode of Publishing Authorized Editions of the Book of Common Prayer, &c.

[Former Canons on this subject were the third of 1801; the forty-third of 1808; the Canon of 1821; the forty-sixth of 1832, and the sixth of 1835.]

SECT. 1. The Bishop of this Church in any Diocese, or, where there is no

Bishop, the Standing Committee thereof shall appoint one or more Presbyters of the Diocese, who shall compare and correct all new editions of the Common Prayer-Book, the articles, offices, and metre psalms and hymns, by some standard book; and a certificate of said editions having been so compared and corrected, shall be published with the same. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church.

SECT. 2. Editions from the Stereotype Plates of the Prayer-Book of the Female Episcopal Prayer-Book Society, of Philadelphia, comprising the Common Prayer-Book, the articles, offices, psalms in metre, selected from the psalms of David, and hymns, are hereby established as the standard: together with the whole Book of Psalms in metre, in the duodecimo edition, published by the New-York Protestant Episcopal Press in 1832; with the exception of errors evidently typographical; the correction of which errors is confided to such person or persons as the Bishop or Standing Committee may appoint for superintending any publication.

SECT. 3. The sixth Canon of 1835 is hereby repealed. *

CANON X.

Of Defraying the Expenses of General Convention.

[The former Canons on this subject were the fifty-fourth of 1832, and the eighth of 1835.]

SECT. 1. In order that the contingent expenses of General Conventions may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Treasurer of this Convention, at or before any meetings of the General Convention, seventy-five cents for each Clergyman within said Diocese.

SECT. 2. The eighth Canon of 1835 is hereby repealed.

CANON XI.

Of Repealed Canons.

SECT. 1. Whenever there shall be a repealing clause in any Canon, and the said Canon shall be repealed, such repeal shall not be a re-enactment of the Canon or Canons repealed by the said repealing clause.

SECT. 2. The provisions of this Canon shall also apply to Canons heretofore passed having repealing clauses.

Done in General Convention, in the City of Philadelphia, September, 1838.

By order of the House of Bishops,
ALEXANDER V. GRISWOLD, D. D., *Presiding Bishop.*
Attested, BIRD WILSON, D. D., *Secretary.*

By order of the House of Clerical and Lay Deputies,
WILLIAM E. WYATT, D. D., *President.*
Attested, HENRY ANTHON, *D. D., Secretary.*

---

* The following Resolutions were ordered to accompany the forty-sixth Canon of 1832:

Resolved, That the French translation of the Book of Common Prayer, and the Articles of Religion, printed in New-York, by T. & J. Swords, in the year 1831, be, and the same hereby is, declared to be the Liturgy which may be used by any Minister of this Church, who may officiate in a Congregation to whom the French language is familiar; and that the Edition of the Book of Common Prayer in the French language, printed in 1831 by the Messrs. T. & J. Swords, of New-York, be, and the same hereby is, established as the Standard Book, whereby all future Editions of the Book of Common Prayer and Articles, in the French language, shall be compared and corrected.

Resolved, That the provisions of the forty-sixth of the Canons passed by this Convention, † except as far as the said Canon establishes Standard Books, shall be applied to the publication of all future Editions of the Book of Common Prayer and Articles in the French language.

† *Note.* The above named provisions of the forty-sixth Canon of 1832, are the same as those of the first section of the ninth Canon of 1838.

COURSE OF ECCLESIASTICAL STUDIES,

Established by the House of Bishops in the Convention of 1804, *in pursuance of a Resolution of the Preceding General Convention.*

In attending to this subject a considerable difficulty occurs, arising out of the difference of the circumstances of Students, in regard not only to intellectual endowments and preparatory knowledge of languages and science, but to access to authors, and time to be devoted to a preparation for the Ministry. For, in accommodating to those whose means are slender, we are in danger of derogating from the importance of religious knowledge; while, on the other hand, although we should demand all that is desirable, we shall be obliged to content ourselves, in some cases, with what is barely necessary.

In consideration of the above, it will be expedient to set down such a course of study, as is accommodated to a moderate portion of time and means; and afterward to suggest provision, as well for a more limited as for a more enlarged share of both.

Let the Student be required to begin with some books in proof of the *divine authority of Christianity*, such as Grotius on the *Truth of the Christian Religion*; Jenkins on the *Reasonableness of Christianity;* Paley's *Evidences;* Leslie's *Methods with the Jews and Deists;* Stillingfleet's *Origines Sacræ;* and Butler's *Analogy*. To the above should be added some books which give a knowledge of the objections made by Deists. For this, Leland's *View* may be sufficient; except that it should be followed by answers to Deistical writers since Leland, whose works and the answers to them may be supposed known to the Student. It would be best, if circumstances permit, that he should read what the Deists themselves have written.

After the books in proof of revelation, let the Student, previously to the reading of any system of divinity, study the *Scriptures* with the help of some approved *commentators*, such as Patrick and Lowth on the *Old Testament*, and Hammond, or Whitby, or Doddridge, on the *New;* being aware, in regard to the last-mentioned author, of the points on which he differs from our Church, although it be with moderation and candor. During such, his study of the Scriptures, let him read some work or works which give an account of the *design* of the different *books*, and the *grounds* on which their respective *authority* is asserted; for instance, Father Simon's *Canon of Scripture;* Collier's *Sacred Interpreter;* Gray's *Key to the Old Testament*, and Percy's *Key to the New*. Let the Student read the Scriptures over and over, referring to his commentators as need may require, until he can give an account of the *design* and *character* of each *book*, and explain the more *difficult passages* of it. He is supposed to know enough of *profane history*, to give an account of that also, whenever it mixes with the *sacred*. There are certain important subjects which may be profitably attended to, as matters of distinct study, during the course of the general study of Scripture. For instance: the Student having proceeded as far as the *deluge*, may read some *author* who gives a larger *account* than the *commentators*, of the particulars attached to that crisis; and also the principles on which are founded the different systems of *chronology*, all which will be found clearly done in the *Universal History*. In reading the book of *Leviticus*, it will be useful to attend to some connected scheme of the

sacrifices; such as is exhibited by Bishop Kidder in his *Introduction to the Pentateuch*, and by Mr. Joseph Mede in some of his Discourses. A more full and interesting interpretation of the *Prophecies* than can be expected from the commentators, will be desirable, and for this purpose let Bishop Newton's *work* be taken — Between the study of the *Old Testament* and that of the *New*, should be read Prideaux's and Shuckford's *Connections*. With the *New Testament* should be taken some book relating to the *Harmony of the Gospels*, as M'Knight's or Bishop Newcome's. Let the Student, before entering on the *Gospels*, read Dr. Campbell's *Introductory Dissertations*. Toward the close of the *Gospels*, the subject of the *Resurrection* should be particularly attended to; for which purpose, let there be taken either Mr. West on the subject, or Bishop Sherlock's *Trial of the Witnesses*.

After the study of the Scriptures, let attention be given to *ecclesiastical history*, so far as to the *Council of Nice*. This period is *distinctly* taken, from a desire that the *portion of history preceding it*, as well as the *opinions* then entertained, may be learned from *original writers*, which may be considered as one of the best expedients for the guarding of the Student against many *errors of modern times*. The writers of that interval are not numerous or bulky. Eusebius is soon read through; and so are the Apostolic Fathers. Even the other writers are not voluminous, except Origen, the greater part of whose works may be passed over. The *Apostolic Fathers* may be best read in Cotelerius' edition; but there are translations of most of them, by Archbishop Wake and the Rev. William Reeves.— Caves's *Lives of the Apostles and Fathers* may be profitably read at this period.

This stage of the Student's progress seems the most proper for the *study* of the two questions, of our LORD's *Divinity*, and of *Episcopacy*. The aspect of *early works* on these subjects, best enables us to ascertain in what shape they appear to the respective writers. And it is difficult to suppose, on the ground of what we know of human nature, that, during the first *three centuries*, either the *character* of CHRIST should have been conceived of as materially different from what had been the representation of it by the *first teachers* of our religion; or, that there should have been a material change of *Church government*, without opposition to the innovation. For the *former* question, let the works of Bishop Bull and the Rev. Charles Leslie be taken; to which may well be added, the late controversy between Bishop Horsley and Dr. Priestly; and for the *latter*, Mr. Hooker's *Ecclesiastical Polity*, Archbishop Potter on *Church Government*, and Daubeny's *Guide to the Church*. As the Lord Chancellor King published a book on the *Discipline of the Primitive Church*, in which he has rested Episcopacy on insufficient grounds, unwarily admitted by many on his authority; let the Student read his book, and the refutation of it in Mr. Slater's *Original Draft of the Primitive Church*.

After this, let the Student go on with the *History of the Fourth Century*, from Mosheim. But it will be of advantage to him to turn to Fleury's *History*, for the *epitomies* there given of the writings of the eminent men who abounded in *that century* and part of the *next*. Let him then return to Mosheim, and go on with that writer to the *Reformation*. Here let him pause and study as the main hinges of *Popery*, its pretences to *supremacy* and *infallibility*, on which there will be found satisfactory matter in Mr. Chillingworth's *Religion of Protestants, a safe Way to Salvation*, and Dr. Barrow's *Treatise of the Pope's Supremacy*. Here also let there be read Father Paul's *History of the Council of Trent*. Then let the Student resume Mosheim. But it will be best, if, for a more minute knowledge of the *History of the Church of England* since the *Reformation*, he take along with him Collier's *History*—a very able work, but in the reading of which some allowance must be made for peculiar prejudices. On coming, in the reign of Elizabeth, to the questions which arose between the *divines* of the *Established Church* and the *Presbyterians*, then known by the name of *Puritans*, let recourse be again had to Mr. Hooker's *work*, and to the *London Cases*. Then let Mosheim be proceeded with to the end.

After these studies, and not before, let *Divinity* be read in a *systematic* method. Bishop Pearson's *Exposition of the Creed* may be considered as a small system, and, on account of the excellence of the work, is recommended; as also Bishop Burnet's *Exposition of the Thirty-Nine Articles*. Then let a larger

system be taken; suppose Stackhouse's *Body of Divinity*, with the addition of the following modern works: *Elements of Christian Theology*, by the present Bishop of Lincoln, and *The Scholar Armed*. That many works of this sort are not mentioned, is because we think their utility is principally confined to arrangement, and suppose that the knowledge they convey, is to be obtained from the Scriptures, and judicious Commentators.

It seems necessary to this course of study, to recommend the *Sermons* of some of the distinguished preachers, who have so abounded in the Church of England for some ages past, that the only matter will be, from among many of great name, to select a convenient number. And for this purpose we refer to the list at the end.

It seems not unnecessary to require attention to the *History of the Common Prayer*, the *grounds* on which the *different services* are construeted, and the *meaning* of the *Rubrics*. Perhaps a careful study of Dr. Wheatley, *on the Common Prayer*, and of the late work of Mr. Reeves, will be suffieient.

Some books should be read on the *Duties of the Pastoral Office;* such as St. Chrysostom *On the Priesthood*, Bishop Burnet *on the Pastoral Care*, and Bishop Wilson's *Parochialia*. It is, however, to be remembered, that one reason for studying carefully the Book of Common Prayer, and its Rubrics, is, that by the help of these, in connection with what belongs in Scripture to the Ministerial character, sufficient information of its duties may be had.

A knowledge of the *Constitution and the Canons*, should be held absolutely necessary. And it is to be hoped that they will, on this account, be soon published, detached from the Journals.

To set down what books shall be *essential*, no *Student* to be *ordained* without being *fully prepared to answer* on them, is more difficult. The *lowest requisition*, is as follows:—Paley's *Evidences;* Mosheim, with a reference to Mr. Hooker, for the *Episcopacy;* Stackhouse's *Body of Divinity;* and Mr. Reeves, on the *Common Prayer;* the *Constitution and Canons of the Church;* allowing in the *Study of the Scriptures*, a latitude of choice among approved *Commentators;* it being understood, that if the Student cannot, on the grounds contained in some good commentary, *give an account* of the *different books*, and *explain* such *passages* as may be *proposed* to him, this is of itself a *disqualification.*

In the beginning it was intimated, that the course to be recommended would be disproportioned to the means of some, and fall short of what would be within the compass of others. For the benefit of the latter, we publish the following list of books, on the different branches of ecclesiastical knowledge.

During the whole course of study, the Student will endeavour, by the grace of God, to cultivate his heart by attention to *devotional* and *practical* treatises; several of which will be mentioned in the general list that follows.

LIBRARY FOR A PARISH MINISTER.

Prefixed to "Elements of Christian Theology," published by the Right Rev. the present Bishop of Lincoln.

"THE books mentioned are divided into four classes.

"The first containing such as relate to the exposition of the Old and New Testaments: the second, such as serve to establish the Divine authority of the Scriptures: the third, such as explain the Doctrines and Discipline of the Church, and the duties of its Ministers: and the fourth, Miscellaneous, including Sermons and Ecclesiastical History."

CLASS THE FIRST.

Bible, with marginal references, 8vo.
Crutwell's Concordance of Parallels, 4to.
Butterworth's Concordance, 8vo.
Patrick, Lowth, and Whitby, on the Old and New Testament, 6 vols. fol.
Doddridge's Family Expositor, 6 vols. 8vo.
Pool's Synopsis, 5 vols. folio.
Collier's Sacred Interpreter, 2 vols. 8vo.
Jenning's Jewish Antiquities, 2 vols. 8vo.
Lowman's Rationale of the Hebrew Ritual, 8vo.
Gray's Key to the Old Testament, 8vo.
Home's Scripture History of the Jews, 2 vols. 8vo.
Parkhurst's Greek Lexicon, 4to.
Campbell's Translation of the Gospels, 2 vols. 4to.
Marsh's Michælis, 3 vols. 8vo.
Bowyer's Conjectures on the New Testament, 4to.
Macknight's Harmony, 4to.
Macknight on the Epistles, 3 vols. 4to.
Lowman, on the Revelation, 8vo.
Oliver's Scripture Lexicon, 8vo.
Macbean's Dictionary of the Bible, 8vo.

CLASS THE SECOND.

Stillingfleet's Origines Sacræ, 2 vols. 8vo.
Clarke's Grotius, 8vo.
Clarke's Evidences of Natural and Revealed Religion, 8vo.
Lardner's Works, 11 vols. 8vo.
Paley's Evidences, 2 vols. 8vo.
Paley's Horæ Paulinæ, 8vo.
Jenkins on the Certainty and Reasonableness of Christianity, 2 vols. 8vo.
Leland on the Advantages and Necessity of Revelation, 2 vols. 8vo.
Leland's View of Deistical Writers, 2 vols. 8vo.
Butler's Analogy, 8vo.
Campbell on Miracles, 2 vols. 8vo.
Newton on the Prophecies, 2 vols. 8vo.
Kett's History the Interpreter of Prophecy, 3 vols. 12mo.
Leland on the Divine Authority of the Old and New Testament, 2 vols. 8vo.

CLASS THE THIRD.

Burnet's History of the Reformation, 3 vols. folio.
Burnet's Exposition of the Thirty-Nine Articles, 8vo.
Burnet's Pastoral Care, 8vo.
Pearson on the Creed, 2 vols. 8vo.
Nicholls on Common Prayer, 8vo.
Wheatley on the Common Prayer, 8vo.
Shepherd on the Common Prayer, 8vo.
Wilson's Parochialia, 12mo.
Wall on Infant Baptism, 2 vols. 8vo.
Secker on the Catechism, 12mo.
Secker's Charges, 8vo.
The Homilies, by Sir Adam Gordon, 8vo.
Daubeny's Guide to the Church.
Daubeny's Appendix to ditto, 2 vols.

CLASS THE FOURTH.

Cudworth's Intellectual System, 2 vols. 4to.
Hooker's Ecclesiastical Polity, 3 vols. 8vo.

Bingham's Antiquities, 2 vols. folio.
Broughton's Dictionary of all Religions, 2 vols. folio.
Shuckford's Connexion, 4 vols. 8vo.
Prideaux's Connexion, 4 vols. 8vo.
Echard's Ecclesiastical History, 2 vols. 8vo.
Mosheim's Ecclesiastical History, 6 vols. 8vo.
Burns' Ecclesiastical Law, 4 vols. 8vo.
Common Place Book to the Holy Bible, 4to.
Barrow's Works, 3 vols. folio.
Tillotson's Works, 3 vols. folio.
Clarke's Sermons, 8 vols. 8vo.
Sherlock's Sermons, 5 vols. 8vo.
Secker's Sermons, 9 vols. 8vo.
Scott's Christian Life, 5 vols. 8vo.
Whole Duty of Man, 12mo.
Scholar Armed, 2 vols. 8vo.
Tracts, by the Society for Promoting Christian Knowledge, 12 vols. 12mo.

In addition to the preceding, may be recommended the following List of Sermons, and Devotional and Practical Books.

Sermons by Bishop Pearce.
by Bishop Wilson.
by Bishop Horne.
by Bishop Porteus.
by Dr. Jortin.
by Dr. Brady.
by the late Right Rev. Bishop Seabury, of this Church.
by the late Rev. Dr. Smith, of the same.
Bishop Gibson's Tracts.
Bishop Horne's Commentary on the Psalms.
Rev. Wm. Jones' (of Nayland) Works.
Nelson's Festivals and Fasts of the Church.
Nelson's Practice of True Devotion.
Christian Sacrifice.
Bishop Taylor's Rule of Holy Living and Dying.
Scougal's Life of God in the Soul of Man.
Dr. Sherlock on Death.
on Judgment.
on a Future State.
on Providence.

By Order of the House of Bishops.

WILLIAM WHITE, D. D., *Presiding Bishop.*